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The AMERICAN McALL RECORD

VOLUME XXXVII

NOVEMBER, 1919

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Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

The agonizing suspense of our dear friends, M. and Mme de Grenier Latour, with regard to the fate of their eldest son, who disappeared in September, 1914, has at last been relieved by the return of a soldier friend from a prison camp in Germany. Young de Grenier Latour, his comrade says, was killed *instantaneously* by a bullet in the head, near Verdun, where he is buried. Our friends have also received a photograph of their son Franc's grave in Salonika. We can readily believe the statement that our devoted friends have gained in health through the comfort of this assurance as to the fate of their eldest son.

How narrowly the Montclair Convention, and all McAll friends, missed the pleasure and privilege of a visit from M. Guex's second son, M. Jean Guex, appears in a letter of that time from our Director:

"Let me add finally that you have missed a visit from my second son, who was wounded. M. Albert Leo, who is at once my friend and my children's friend, and who left eight days ago on a mission on behalf of our Protestant Committee among the American universities, wanted to take Jean with him. He went so far as to make his preparations, but the doctor was absolutely opposed to my '*petit blessé*' undertaking so long a journey. He is getting on as well as possible, but he is still in need of much care. It has been a deep disappointment to him not to go to America under such favorable auspices and I too have regretted that he could not visit the friends of the Mission. I had thought he might even make a speech for you at Montclair!"

In Louches and Béthune before the German invasion, the Mission carried on work in co-operation with the *Société Centrale*. The two halls were closed on account of the bombardment, but it is hoped to reopen them before long.

In St. Quentin we had two halls; one rented, the other provided by the Reformed Church. As our readers know, both were utterly destroyed with all their contents. Steps are being taken to restore the city, but it must be a work of years.

At Tourcoing, though the Movable Hall, which M. Néboit stored when he had to leave, was damaged only by the weather, the caravan in which M. and Mme Néboit had left their possessions was pillaged by the Germans, and all are lost.

If any visitor to Paris desires to learn what, precisely, was the character of Dr. McAll's earliest meetings he—or she—should go to the *Boulevard Bonne Nouvelle*, where, though the attendance is smaller, owing to "the movies" and other changes, the character of the meeting is precisely that of the olden time.

In the death, last August, of M. Edouard de Billy, a delegate of the French High Commission to the United States, the McAll Mission is bereaved. For Madame de Billy has for a number of years been a valued worker in M. Henri Merle d'Aubigné's hall in the *Rue Nationale*. Mme de Billy did not accompany her husband to this country and during all his absence she faithfully assisted M. Merle d'Aubigné in his work.

Pastor Peyric, for many years the director of our former hall, *La Maison Verte*, and during the war a chaplain with the troops at Saloniki, where he received the Cross of the Legion of Honor, has become general secretary of the Central Young Men's Christian Association (*rue de Trévisio*). He presided at the celebration of Mothers' Day (*la journée des Mères*) which the French Y. M. C. A. has decided to celebrate annually in gratitude to American soldiers.

Pastor Bach, who since the death of M. Leon Sautter has been president of the Paris Board, is about to retire from this responsible position which he has so ably filled, having been appointed to the post of Inspector of the Lutheran churches in France, more than doubly important, perhaps, since the return of Alsace to France has quite doubled the number of Lutheran churches in that country, and more than doubled their total membership.

The French Society, "Friends of the Soldier," founded by Mlle Julie Merle d'Aubigné in the early days of the war, closed its accounts and was dissolved last June 20th. The total receipts of the work were 78.676 frs. 85 centimes, of which amount one-third was received from France, one-third from Canada (through Mme Biéler), and the remainder from England, Switzerland and the United States. In addition a considerable amount was received directly from war godmothers, and \$9483.60 was collected by Mme Biéler especially for refugees, in addition to a large amount of clothing. Mlle Merle d'Aubigné is now in this country, and will probably make addresses under the auspices of the Federal Council's Commission on Relations With France and Belgium. (See p. 30.)

Our large assembly room in *Salle Centrale (rue Pierre Levée)* was occupied during two days of April by the Congress of the Christian Student Federation. Comparatively few student soldiers had then been demobilized, but there were many college girls, with school boys (*lycéens*) and school girls (*lycéennes*). The statement issued by this body at the close of the Congress gives the highest hopes for the future of France:

These young people (it runs), consecrate their souls with ardor and generosity to the study of the great problems of contemporary society, preparing themselves to grapple with them, determinedly and successfully, from the moment of their entrance upon active life. With their educational effort they will combine the effort to live good and useful lives through Christ. In this tragic hour when so many of their elder brothers have disappeared from the stage of the earthly life they are making ready to take their places intelligently and worthily, and to be the harbinger of brighter days amid the shadows of self seeking.

LOYAL LOVE "NEVER FAILETH"

In one of her inimitable "after the war" articles, Miss Dorothy Canfield reminds her American readers, through the medium of a century old family tradition, that France is now "convalescing" from a long fever-agony and needs, almost more than she needed America's help two years ago, that America "shall *remain* what she has been so wonderfully, the big, vigorous sister come in to help her neighbor sister through a dangerous crisis."

Do some of us need this reminder and appeal? Have some of us grown weary of the enthusiasm that spurred us on to loyal work and self-sacrifice in the cause of "Relief" for France? Not many of us, we are convinced, would endorse the sentiment of the wealthy and very generous minister of a city parish who, in response to our recent "Summer Appeal" wrote to the sender, "To my mind we have fully paid our debt to France. It is high time that we turn from thinking about France to care for our own poor." (! ! !) Not many of us, surely, *so* look upon our relations to France! But do we realize, fully realize, what—quite apart from any obligation dating from our early history—the civilized world, and the United States in particular owe to France? Is the "great price" with which she has gained the world's freedom and ours quite appreciated by us? Is the relative cost to our own country of the share which—tardily enough, but wholeheartedly, without question—we contributed to that price, recognized by us at its actual littleness?

Of a population of 39,000,000, France gave to this world-cause 2,500,000 men,* the flower of her youth—one in every four dead or seriously incapacitated—of her population of fighting age: our own country has lost one-tenth of the men who crossed the sea. France has lost the entire machinery and working implements of 1/6 of her territory, and that the portion most efficiently industrial. America has grown rich upon her war manufactures. The coal mines of Northern France—with the exception of the region around St. Etienne, her chief dependence for fuel—will not be in workable order

*The eminent French economist, M. Charles Gide, says that the loss in France is of 3,300,000 men.

for a period ranging from two to five years. We have lost nothing of our vast mineral deposits. The beautiful farms of Northern France, once so minutely cultivated that not a square foot was left to run to weeds, is now as barren as if covered with a lava flood; her carefully tended forests are mown down, the houses of the people are heaps of rubbish.

Most pitiful of all, the children, the hope of every land, orphaned, undernourished, grown familiar with privation, candidates for that wasting destruction, tuberculosis, which has suddenly declared itself as the present enemy of France; the children that would have been the hope not of France only, but of civilization! Can we look at the happy, healthy children in our own country running lightheartedly to school in these bright Indian summer days, and not be torn with grief for the little ones whose fathers died to save our country from invasion? Can we look at them without feeling in our hearts a mighty impulse to help, at all cost to ourselves, that sweet land that gave them birth and that so sorely needs us now? It is not a question of "debt," but of privilege, of opportunity. Shall we be slow to grasp it?

And how bravely, how indomitably the stricken people of France have set themselves to repair the damages of the five cruel years every newspaper tells us. "Heaven helps those who help themselves," the old proverb says, and to us it is a ringing call to align ourselves with Heaven in this Godlike work. We of the McAll Mission at least have the way made straight before us. We know just what to do and how to do it. The implements are all in our hands; the loyal love that never faileth is in our hearts. To God and to France let us dedicate anew that strenuous endeavor which was ours through the past five years, only multiplied and made more strenuous because we now see the need more clearly, and recognize the more intelligently the lines in which our help is needed. So shall we find ourselves "on the side of the angels."

M. Frantz Burnand, son of the well-known painter, one of two brothers who decorated our *Tourcoign Semeuse*, has become second pastor of the French Free Church in Berne.

THE INAUGURATION AT NANTES**THE FIELD SECRETARY**

I arrived in Paris at 8.30 p. m. of June 30th, after a fine—though a bit cold—summer voyage. That was Monday. On Wednesday at 10 a. m. I was at Pierre Levée with our ever devoted and charming Director Guex. Before noon it was arranged that he and I should go to Nantes for the inauguration of the enlarged Fraternity.

Oh, it is fine! Ten new rooms give accommodations for everything: Chastand's private office, Garnier's ditto, dis-



SUNDAY-SCHOOL AT NANTES

pensary (with a Protestant trained nurse, a pastor's daughter), large rooms for young men's and young women's unions, temperance society, mothers' meetings, etc., etc., and a fine little "Temple" for the Lord's Supper. The playground is refitted with everything heart could desire. The whole was nearly ready in June—on faith! For we only raised the needed amount at Montclair in May! "And Martha served" was Guex's evening sermon in the auditorium.

At the inauguration service Chastand, Guex and I spoke; also the pastor of the church on the "Place of the Edict of Nantes." Sunday-school was at 2.30, a grand event! Boy

Scout meeting at four, followed by tea in the Boy Scout room and "after dinner" speeches with huzzas. We dined with the Chastands—their little "St. Pierre," now five years old, is a perfect dear!

Chastand's work for the mutilated is doing splendidly. In October he moves it into the biggest monastery building in Nantes, a magnificent establishment, given by the govern-



BOY SCOUTS AT NANTES

ment, capable of accommodating hundreds. But despite the splendid work he is doing here, Chastand is eager to give it over to other hands and give his whole attention, with his whole soul, to the Fraternity. He is a grand (if little) man!

From Nantes (see above) Mr. Berry went to St. Nazaire, now well known to thousands of our soldiers. At St. Nazaire is our valued Fresh Air Home, "The Sea Breeze," and one of our portable halls, the site of which was changed at the time of Mr. Berry's visit. With him went M. Guex, M. Sainton and M. Sainton's assistant, M. Chollet, and thence Mr. Berry accompanied M. Sainton, in the new automobile which he has so long needed, on a tour through Brittany. No doubt we shall have the story in our January number.—Mr. Berry reached New York October 20, after a pleasant passage.

THE TERRACE FOYER

HENRI MERLE D'AUBIGNE

In the extreme south of the city of Paris, as American visitors of long past years may remember, is the celebrated factory of the "*Gobelins*," where during several generations, the most artistic tapestry imaginable has been made. In comparatively recent years a number of other factories employing women have sprung up: The great Poiret wool spinning mill, the Say sugar refinery, several boot and shoe factories among them. Here, then, is a centre for useful "neighborhood work" among girls and young women, such as the American Juniors were planning to carry on among the munition workers of Puteaux, northwest of the city, when the signing of the armistice closed the munition factories and threw thousands of girls out of work.

Meanwhile M. Guex and I had been searching everywhere for a "hut" or other building that might be moved to that lot in the rue Cantagrel which had been purchased just before the outbreak of war, with the expectation of building thereupon a really fine, modern *Foyer* to take the place of the rapidly decaying "shack" on the rue Nationale, which for more than a score of years had been the scene of my work. The municipality was planning to make a thorough change in the character of that part of the city. The *zone militaire* which ever since the Franco-Prussian War had harbored all varieties of wandering and unsettled folk, rag-pickers (*chiffonniers*), gypsies and the like, was to be done away with; such huge tenement houses as the *Cité Jeanne d'Arc*, near my rue Nationale hall, were to be pulled down, new streets laid out and a large number of small modern dwellings for laboring folk to be built, a respectable new quarter of homes for respectable working people was to arise, in which the new *Foyer* of the rue Cantagrel was to be a center of social Christian activity.

But the war put a sudden end to all these hopeful plans. The *zone militaire* and the *Cité Jeanne d'Arc* still exist, the men who should have done the work of making all these things new having been summoned to the army, building operations of all sorts having ceased. Meanwhile, my poor little shack was daily becoming more decrepit; it was evident that we

could not remain there much longer, when a few weeks ago a decision was forced upon us by the sale of the property to a wholesale *chiffonnier*, or dealer in rags. There was no time to lose. For weeks M. Guex and I sought in vain for a second-hand "hut" to be removed to the Cantagrel lot as a temporary expedient. Suddenly and unexpectedly M. Guex came across a piece of property a kilometre distant from my rue Nationale work, and much nearer to the very hopeful work we have been carrying on during the war in Bicêtre, just outside the walls.

At the time, forty years ago, when the state ceased its appropriations to "confessional" schools, Baron Friedrich de Schickler had erected this building for a boarding school for Protestant girls, and during his lifetime had contributed much to its support, but it could not compete with state schools, and after the death of its generous founder it had dwindled. His niece, Countess Hubert de Pourtalès, therefore decided to give up the school, sell the property and give the proceeds to the Protestant church fund for the greatly-needed increase of ministers' salaries.

Although this property, 67 Boulevard Auguste Blanqui, is too far from the rue Nationale for the children of my Sunday and Thursday schools, *Ecole de Garde*, and perhaps even for our Junior Scouts—several broad avenues and boulevards lying between, and mothers greatly dreading the crossings made dangerous by whizzing motors and tram cars—yet it offered so hopeful an opportunity for another branch of work that M. Guex proposed that I should move my rue Nationale work among adults into this Protestant school building and there realize the wish of the Junior Auxiliaries for work among factory girls.

This proposition commended itself to me the more because in Mlle Marthe Muller I have a helper possessing valuable qualities for work among young girls—youth (she is about twenty-three), a lively spirit, a college education, modern notions, with earnest Christian convictions and true spirituality. After prayer and reflection I have accepted this proposition; the property has been bought and I have been too

busy fitting up and furnishing the building to think, as yet, of going away for my vacation.

Of course, the building is not perfection. The living rooms are small, and later, when building operations become possible, many changes must be made. But there is a good-sized hall, about 50 by 46 feet (15 x 14 metres) which may be divided into (1) a gymnasium and assembly room, and (2) a dining room and (3) a smaller rest room. Behind the building, on a level with the roof, is a fine terrace garden, with a playground of 600 square metres that will be a great attraction in summer, not only for school children, but also for tired factory girls. The short working day gives them the longer evenings, and as our American Y. W. C. A. friends say, we shall be able to do very useful "neighborhood work." You may feel sure that Mlle Marthe Muller and I will do our best.

We have the warm support of a number of representative Protestant women. Mme de Dietrich, leader of the Students' Y. W. C. A. of Paris University and grandniece of Mayor de Dietrich of Strasbourg, of French Revolutionary days, in whose drawing room Rouget de l'Isle sang *La Marseillaise* for the first time; Milles J. and G. de Malprade, Mme de Lancelin and niece, who form an amateur quartette, have promised the art of their voices, piano, violin and cello. Moreover Mme de Dietrich has interested the University students. I am so fortunate also as to have the warm sympathy of Miss Taylor and Miss Dingman, the distinguished leaders of the Y. W. C. A. in France. Miss Taylor promises me the help of an American girl to take the place of my daughter Jeanne* for musical drill, basket ball, etc. The Y. W. staff has already been on the ground, with Miss Austin, architect, Miss Buchanan, furnishing secretary, and Mrs. Gould *café* expert. I have already done business at the salvage sales, where I have bought chairs, tables, etc. I am also coveting my neighbor's piano and cinema machine—when he no longer needs them! It may be that in a couple of months our slender

*Mlle Jeanne Merle d'Aubigné, an officer of the French Y. W. C. A., has lately come to this country for a year of study in the Y. W. C. A., of New York.

Parisian working girls will be resting in the very arm chairs that carried the weight of the husky American soldiers.

This new *Foyer de la Terrace*, as we may call it, can be only in part the continuation of my rue Nationale (*Gare d'Ivry*) work. As I have said, we may not ask our children to come so far, and the distance will be equally prohibitive to many of our adults, who will prefer to attend the little Lutheran church, which is about a third of the distance. Others will go to our Bicêtre station. We must renew our stock of children, but these will not be lacking in the Boulevard Blanqui quarter.

Though distant from the centre of Paris our American visitors will not find us inaccessible, as the new *Foyer* faces the Corvisart metro station on the Etoile-Italie line and is only 200 yards from the Chatelet-Italie-Bicêtre car line.

It is not without a certain feeling of melancholy that I give over to a rag picker the old wooden shack and the very slummy neighborhood in which I have labored for twenty-seven years! It has been uphill work all the time and not without its disappointments, for we have learned that work like ours does not raise the tone of a neighborhood; those who through the Mission gain spiritually rise socially, and as they rise they turn away from the dirt, the smells and the evil surroundings of the *Gare d'Ivry* quarter, join the churches and leave us to plod on alone. In Bicêtre the case is different. There are no churches in that region, and we keep our people. It is my intention to combine the functions of missionary-pastor at Bicêtre with those of "*chaplain*, philosopher and friend" at Boulevard Blanqui.

Since in Boulevard Blanqui we shall specialize in work among girls, it is best that a girl shall bear the greater part of the responsibility. This is the very decided opinion of two girls, my daughter Jeanne and Mlle Marthe Muller, and I have adopted their view. Jeanne will not be with us, and we shall miss her greatly, for she is a *boute en train*, as you might say, a "hustler," or a girl of initiative, but Mlle Marthe Muller has that same good quality with many others, and I believe we have good probabilities of success.

The money we are paying for this property will, as I have

already explained, doubly serve the cause of religion in France, going from the hands of Countess Hubert de Portalès into those of the treasurer of the fund for increasing the salaries of Protestant ministers. In like manner the amount that we are spending for furnishing will afford double service, not only helping in Boulevard Blanqui our French girls who are the greatest victims of the war (two millions of them will never have what every girl wishes for), but also the American Y. W. C. A., whose no longer needed furniture we are buying, and which greatly needs to replenish its exhausted exchequer.

And now let us pray the Lord of the Harvest to bless our work. Everything has been so unexpected and so providential that we cannot doubt that He has led us.

PROTESTANTS AND THE REBUILDING OF FRANCE

AN INTERVIEW WITH MRS. H. ROSWELL BATES

That Protestants have a part of extreme importance to play in rebuilding the life of France is the testimony of Mrs. H. Roswell Bates, whose husband was the noted director of Spring Street Settlement in New York City, and who has just returned from a two months' trip in France to survey the work of the French Protestant Churches.

"Many patriotic French leaders of all shades of religious and political conviction view with alarm the relaxation of discipline and of private morality which is the almost inevitable aftermath of the World War," says Mrs. Bates. "At a reception to eminent American Protestants last winter, Marshal Joffre spoke as follows: . . . 'The people will need not merely material assistance. Moral help will be required, for there is bound to be a tendency to let down morally in the face of such great losses and destruction.'

"French Protestants are able and ready to supply moral leadership. . . . They are planning to rebuild the morale of France by spreading the spirit of Christ.

"Paris is the headquarters of the social work of the French Protestant Churches. Right at the heart of the city, near

the Place de la République, is the Central Hall of the McAll Mission, directed by Monsieur de Grenier-Latour. The feature of this settlement is its large children's playground with a well-equipped gymnasium, a combination which is much more unusual in France than in America. Playground methods in connection with institutional work were unknown in France a generation ago, and it is through the efforts of the McAll Mission that they now flourish in many parts of the country. Every afternoon, from four to six-thirty is children's hour. This arrangement has been made in order to solve the problem which confronts working men and women who have to be away from home from early morning till late at night and have no means of caring for their children after school hours. When they leave school the children come straight to the playground, where they have games and athletic training for an hour. Then they have supper, and for the next hour and a half do their work for school the next day under careful supervision.

Mme de Grenier-Latour, in addition to assisting in the work of the numerous clubs and societies for men and women run by the settlement, directed the distribution of all clothing sent over from America through the McAll Mission during the war. This amounted to more than a thousand boxes besides thousands of yards of muslins, cotton, flannels, etc., which was made up into underwear by women workers at various stations.

The development of the Boy Scout Movement is another important means by which the Protestants of France hope to do their part in training healthy, socially-minded citizens. This movement was introduced into France by Chaplain Gallienne, one of the ten Protestant chaplains of the French navy, at Grenelle in the south of Paris, and has been rapidly gaining a grip on the imagination of French boys. . . .

Through the courtesy of M. André Tardieu, of the French High Commission, Mrs. Bates and her companion, Miss Eva Ludgate, were permitted to travel extensively in the northwest of France under the guidance of M. André Monod, the emi-

nent secretary of the United Committee of the French and Belgian Protestant Churches. The ladies were particularly impressed by the work which they saw at Lille, at Fives and at St. Quentin.

"In connection with the church of Pastor Bose at Lille, there is a large *solidarité* or settlement," reports Mrs. Bates. "Throughout the four years of German occupation this institution conducted its regular clubs for men and women, boys and girls, and in addition served meals for as many as 2000 people a week. It won a wonderful hold on the respect and affection of the people of Lille. The building, however, is almost falling to pieces, and pitifully in need of repairs. It must be restored if this splendid work is to be developed.

"Pastor Nick, of Fives-Lille, one of the most famous Protestant pastors in France, entered the army as chaplain at the commencement of the war. Madame Nick was the most beloved woman in Fives-Lille. Atheists, freethinkers, socialists, one and all venerated the beauty of her character.

"Pastor Nick returned after the war, and has recommenced his work among the factory people, a work very much like that of the Spring Street Neighborhood House. It is a famous work in France, and worthy of every support. Pastor Nick's church is in very bad condition, the whole side of some of the rooms for boys' club work having been damaged by shellfire."

But the future of the splendid work of the Protestant Churches, of which these are isolated examples, is threatened, in the judgment of Mrs. Bates, by the intolerable burden which the war has placed upon them. "No Protestant church in France is so small that it has not thirty or forty dead," she said. "Devastation and the high cost of living are causing more suffering in France and Belgium today than during the actual fighting. Seven hundred thousand Protestants are practically dependent for all relief on their church organizations. The burden falls most heavily on their leaders, the pastors and teachers, whose salaries have not increased, while ordinary workmen's have more than doubled. . . . "

—*The Christian Work and Evangelist.*

LOOKING FORWARD WITH THE Y. M. C. A.
AND Y. W. C. A.

PASTOR H. MERLE D'AUBIGNÉ

If you compare the French with the German, Spanish and Italian mind, you will recognize that the last three have a tendency to look to the past, and the first a tendency to look to the future.

Germany still worships her "Old German God." Italy has been called, although the word is exaggerated, "The land of its dead," and Spain regrets the days of the *Conquistadores*.

The French people have more blame and pity than admiration for the "Good old times." When I traveled across France with M. Sainton in his motor, I was in constant admiration of the Romanesque churches and ruined castles that we met on the way, and our friend, although a very pleasant companion, found that I stopped his motor too often to take snapshots. "I do not care much," he said, "about all these mouldy old stones. What interests me is the New Jerusalem that is to come." That was characteristically French, Celtic French.

Now the French people have before them two religions: The Roman that believes in God and looks backward, speaks Latin, wears a long flowing cassock, and stands for privilege, class, and authority; and the socialistic religion that denies God, shouts in French, wears a workman's cap and promises equality, security and plenty.

Between these two is the small and weak Protestant body. Too often it has cast a sad regretful gaze at the days of the great Reformation, just as the Roman body regrets the times of St. Louis and Joan of Arc, and the voices of those who are really progressive has not been strong enough to be widely heard.

The war has brought to France the two most characteristic institutions of American Christianity—the Y. M. C. A. and the Y. W. C. A.

Both of these bodies have pre-eminently the qualities, and perhaps some of the defects of the religious conceptions of their nation. They certainly look forward more than backward. They are less interested in Gothic cathedrals than in build-

ings with *caffeteria*, lecture-room and swimming bath. They think more about establishing the Kingdom of God upon earth than of restoring the temporal power of the papacy, or the authority of the ancient creeds of the Church. They are tremendously optimistic, and are convinced that every reasonable and good man or woman must agree with them, even if he or she professes to be a fervent Romanist or a downright infidel! They evidently have a very firm belief in "The light that lighteth every man that cometh into the world."

They have little regard for the dogmatic, mystical and ecclesiastical side of Christianity, and the physical, intellectual and social aspects of their work are more prominent than the purely spiritual.

But this defect, if defect it be, has not seemed to be such in France, because our people are quite sick of dogmatism and ecclesiasticism, and because the abuse of those two characteristics of religion has induced State and municipalities to prohibit religious work done openly outside the church buildings, so that the work of the Y. M. C. A. among the soldiers, and the greater part of the work of the Y. W. C. A. among our girls, had to be purely moral and social.

However, if the two great American Christian Associations have preached little to our people they have practised a great deal, and there are many tired soldiers and munition girls who, after taking a cup of hot cocoa at the *Foyer*, have asked themselves what the four letters of the red or blue triangle meant, and have discovered that the C signified "Christian." This has certainly been a stumbling-block to many narrow-minded Catholics, for whom Christian must be identical with Roman Catholic, but I believe that it is a useful stumbling-block (was not the Cross a stumbling-block to the Jews?), and it is certainly a wonderful eye-opener. After taking that cup of cocoa from the hand of an *hirondelle bleue* (blue swallow), as they call the Y. W. C. A. ladies, they will find it harder to believe that being a Protestant condemns you to everlasting perdition.

But such Catholics are a very small minority in France, and what has been a stumbling-block to some has been a "foolishness," a wonder, a surprise to many more.

A French free-thinking soldier, converted a few months ago during his internment in Switzerland, told me that since then he was continually taken for a priest, and that when he denied it, his comrades pulled off his cap to look at the tonsure that must certainly have been shaved at the back of his head!

Religion in France is largely considered as a professional affair. *Un religieux, une religieuse* mean in French a monk and a nun; a *religieux* does not wear a moustache, and the *religieuse* cuts off her hair. All religious people are supposed to be of course anti-republican, anti-democratic and anti-social.

Protestants and broad-minded Catholics are too few to dispel this prejudice. Now, when our people have seen husky, jolly, broad-shouldered men who were dressed in khaki and good at football, and pleasant, handy "blue swallows," some of whom were not afraid to dance a two-step with the girls, and yet wore the badge of the "Christian Association," this has made people reflect.

So Christianity is not only for priests and nuns! It is possible to be Christian and manly, or charming, and also republican, progressive, social. What a wonder!

Something will in time come out of this. If the narrowness of some can be widened, and the shallowness of the greater number can be deepened, if the high fences that separate Protestants, Catholics and Freethinkers can be lowered, and some can be brought nearer to Him in whose name our two Christian Associations have been founded, that will be a great gain; the cups of cocoa distributed by the Y. M. C. A. and Y. W. C. A. to the French *poilus, munitionnettes* (munition workers) and *midinettes* (factory girls) will not have been given in vain.

Let us hope also that if our friends keep up at least a part of their work in France, it will be possible for them not only to put the initial of Christ on their posters, but to pronounce His name before those who ignore Him.

The great need of the Mission is to find suitable workers to replace those who have passed away. Amiens, Desvres, Roubaix and St. Etienne are at present vacant.

RECONSTRUCTING LIVES:

THE WORK OF EMMANUEL CHASTAND AT NANTES

JOHN CROSBY BROWN

All over the world tides of unrest and discontent are seething. In Russia and parts of Central Europe they have boiled over in outburst of mad experimentation and unspeakable violence. The current of revolution is sweeping westward. . . . What force or combination of forces can we look to to halt these currents? . . .

In France, the strategic center of the social crisis, there is at least one institution in one city whose work indicates the path by which these problems may be approached with some prospect of mastery and success. This is the Social Settlement of Nantes, established by the McAll Mission, of which Emmanuel Chastand is the inspiration. This Settlement . . . embraces a hall for games and meals, a gymnasium, a Boy Scout society, a co-operative alimentation society, a People's Secretary's office where consultations on points of law are given, a medical dispensary, a club for social study, where social questions are tackled and discussed in a spirit of large-hearted freedom, and many similar activities.

But the success of the Nantes *Fraternité* is to be measured less by these achievements than by the attitude of the thousands of workingmen who daily pour forth from the factories of the town. The standing grievance of these men is that the classes and organizations which are in power in France have no sympathy with their legitimate desire for a richer, more varied, more civilized life. . . .

Rightly or wrongly, they identify the French Roman Catholic Church with tyranny and reaction. The workers at the Nantes Settlement have succeeded in showing that men who are inspired by the spirit of Jesus Christ do recognize the legitimate grievances of the working classes and are willing to help them in their struggle for better things. They also try to show that Christ is really the friend of the workingman, as of all human beings, and that only by ac-

cepting His leadership, and His faith in human nature, can they hope in the end to attain the objects upon which their heart is set.

The success of their efforts is shown by the popularity of M. Chastand with the working classes of the city. They salute him on the street. The Socialistic confederation has more than once offered him their hall. He has been proposed for a seat in the municipal council of the town. He has received a large number of votes for mayor. Yet he has won these triumphs by no compromise with any kind of disintegrating social movement. He has preached purely and simply the gospel message of fraternity and brotherly love. His methods are illustrated by the following stories:

A workingman from a northern town who came to live in Nantes was an influential leader in Socialist and Anarchist circles. He was a man of high conscience and a sincere desire for bettering the conditions of mankind, but he had seen so much injustice and misery that he believed that only a radical change in the present social order could remedy matters. However, he became disgusted with the lack of true brotherly love and disinterestedness that he met with in Anarchist circles. The mutual jealousies, ambitions and hates that filled the lives of these men seemed to him inexpressibly sordid and petty. He began to doubt whether the revising of society in accordance with the ideas of such men would, after all, be a step in advance. At this juncture he was attracted to the *Fraternité* at Nantes, of which his wife and family were members. He became a passionate reader of the Gospel and lost himself in enthusiasm at the breath of brotherhood and the spirit of fraternity which permeated them. After years of mental conflict and even agony of spirit he decided to become a Christian. He had been invited to address a great convention of Socialists at this time. A few days before he was to make his address he decided to confess Christ as his Lord and Master. He appeared on the platform at the convention and announced his conversion to Christianity. Several of the workmen plotted to kill him as a result of his action, but their cowardice prevented them from attaining their purpose.

Another labor leader of Nantes was particularly violent and anarchistic in his views, considering Christianity merely as an adjunct of the present order, and going so far as to shut his wife out from the house on several occasions because she attended religious meetings. M. Chastand visited him and finally managed to explain the social conception of the Gospel. The man, who had never seen the Bible, exclaimed in astonishment: "Why, there is nothing in this which militates against the condition of equality and fraternity among men!" When he ultimately confessed himself a follower of Christ, he did not lose his enthusiasm for social welfare, but became convinced that violent and Anarchistic methods could not attain this end and that only the application to social conditions of the principles of the Gospel could do so.

There have been innumerable other cases of Anarchists and men of that type who, having been thoroughly disillusioned by the pettiness and the small personal motives of those around them, have found in the broad, disinterested teachings of the Gospel the key to the solution of social injustice which they had rebelled against so long. These men were usually men of high conscience and noble ideals for the betterment of their fellow countrymen. They had renounced their religion because they mistakenly identified it with autocracy, dogmatism and conservatism. Their lives were transformed, their usefulness enhanced by accepting the Christian faith. All their social ideals were strengthened and intensified, but instead of wishing to tear down society and thinking the whole structure evil, they were filled with a longing to rebuild it and create a better and more just system. Many of the more influential among the labor leaders of the north are Protestants who have this vision of a better social order to be obtained by orderly means.

So far as possible, the multifarious activities of the Nantes Fraternity among the working people of the city, its work for children, its clubs, sports and innumerable agencies of co-operation and advice, were maintained during the war. One hundred or more children a day were given dinner. Athletic sports, a distinct innovation in French life when

first introduced, were kept up; but the institution has also undertaken important work in re-educating mutilated soldiers. At the commencement of the World War the Fraternity was requisitioned by the government as a temporary hospital. On its restoration to the Mission, M. Chastand organized it as a school for mutilated men. This proved such a success



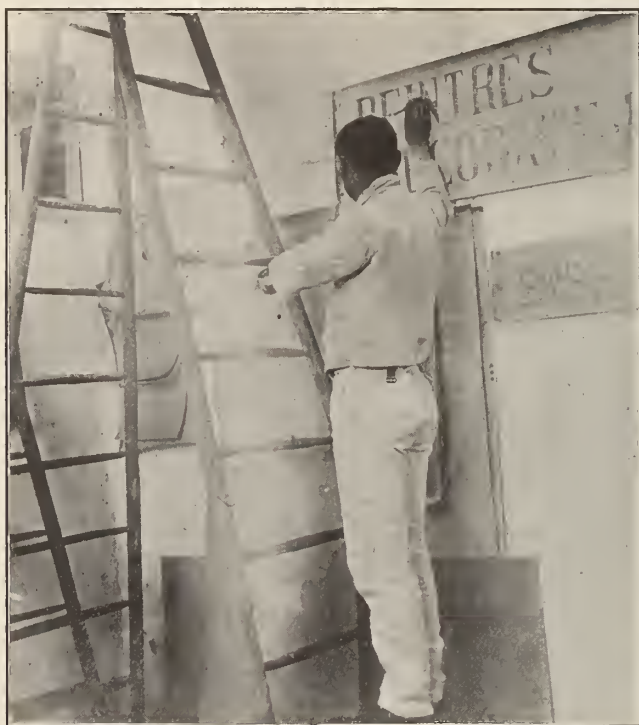
Courtesy of *The Christian Work*

FILING WITH ONE HAND

that the municipality and the state provided 500,000 francs to remodel and equip a large factory for the purpose, with M. Chastand still as director. M. Chastand developed a genius for the invention of artificial substitutes for hands and legs.

These substitutes are designed by the Director, and manufactured in their entirety on the premises by the wounded

men themselves. So greatly have these artificial limbs been developed that a man with one arm or one leg is actually able to climb a ladder. Watchmaking, wooden shoes, carpentry, tinsmith work, auto mechanics, metal pulling, mechan-



Courtesy of The Christian Work

ONE-ARMED MURAL DECORATOR

ical drawing, metal turning, tailoring and painting and decoration are among the trades taught. So great is the proficiency of the wounded men that they were frequently employed by the A. E. F. at Nantes to repair their autos and to make new uniforms.

But this physical efficiency is only half the story of the work at Nantes, and the least important half. M. Chastand himself remarks: "As between a man who has lost the use of his limbs, but whose head and heart are sound, and one

who is in perfect physical health, but who has a tiny soft spot in his brain, I esteem the former much the happier man." It is the endeavor and the purpose of the Nantes Fraternity not only to teach these mutilated men that they need not be helpless cripples because they have lost the use of one or more limbs, not only to show them how to make themselves self-supporting, but to fill them with a spirit of faith and courage, yes, of actual happiness, to make them feel that life has infinite possibilities of service, of usefulness, of fulfillment, of enjoyment still. There is about the work of Nantes an atmosphere of Christian faith and fellowship, of mutual sympathy and co-operation, which more than any other factor has succeeded in the well-nigh superhuman task of turning men who in previous years would have been considered hopeless wreckage into cheerful, active, useful citizens of France.

If there are more such settlements throughout France, and they are adequately supported, we shall perhaps hear less about the innate scepticism of the French and their incapacity for religious faith.—*The Christian Work*.

REPORT ON THE WAR ORPHAN WORK

MADAME ANNIE ROUSTAIN

Our War Orphan work gradually increases. With deeper gratitude each day we see new members joining our great family of adopted children. They come to us not only from Paris, but a little from all parts of France. Nearly three hundred among these have been dropped off for different reasons, some have grown old enough to earn their own living, some have died and for others their "godparents" have not been able to continue their gifts. But as a rule these latter children have been transferred to new "godparents," so that we have the joy of being able to continue the precious help which is so useful to our poor widows.

It was generally thought that when war ended the needs would lessen from day to day. But I am sorry to say this is not the case. While men were in the army women took their places in all sorts of occupations, and now that many men have returned, they have had to give up their places to

those who formerly held them. The munition factories are closed, throwing thousands of women out of work, and those who earned their living by making soldiers' clothes have been discharged. Thus our widows find it harder than ever to secure work, while the cost of living rather increases than the contrary.

Sickness often follows upon sorrow; many widows bore their bereavement with wonderful energy during the long, weary years of war, but with peace the reaction felt more or less by us all was doubly felt by them. Courage gave way and they felt the cruel reality more keenly than during the excitement of the five years of war. Delicate or over-worked women have entirely broken down, their health is ruined and they can work no more. Nearly every day I meet a new case of children left doubly orphans because their poor mother was not able to bear the stress any longer. "*Morte de chagrin*" (dead of grief) is a sentence that comes very frequently to my ears, and each time it gives me new pain. An elderly woman came to me a few days ago with a two-months-old baby in her arms; it was her daughter's little girl, and the story ran thus: "She married at twenty, six months later was a widow, and eight months after her husband's death she herself died in giving birth to her child. What could you expect," continued the weeping grandmother, "she did nothing but cry night and day, so when the time came she had no strength left and died of sorrow."

It is heart-rending to realize all that passes through a widow's mind when she sees she must leave her children without father or mother to provide for them. You can therefore easily understand, dear and generous friends in America, with what thrilling joy I expend upon your wards the money you send for them. Your gifts have been untiring and the personal interest you take in your little "*filles*" and *filles* is a real balm to their mothers' hearts.

Numerous are the articles of clothing that have clad our orphans and you should see their looks of pride when they leave us with a parcel under their arm, or the pretty frock or pinafore worn at once to show how well it fits.

More than a dozen of our delicate little ones have been sent to spend their holidays in the country and most of the money used for this was taken out of the general orphan fund. The pale faces that left us in July will soon return with fine rosy color and they will all come joyfully to show us how well and strong they are. One boy of ten who had never seen the country has already returned, and he came at once to tell me how happy he had been. These have all been under a religious influence which leaves lasting effects upon their young hearts, and I know of several who will regularly attend our Sunday and Thursday schools who never came before. They love to sing our hymns and we trust that the good seed sown during these summer months will bear fruit to the glory of God.

All these children know that the pleasure we give them comes from beyond the Atlantic and they will always remember America with loving gratitude. In a letter received today from a widow I read:

"With what gratitude I foster in the hearts of my boys the memory of all the favors they have received from our charitable Allies." And what this one writes today hundreds of others repeat every day.

Paris, September, 1919.

AN UNFINISHED TASK

The American Secretary for Orphan Work adds these words to Mme Roustain's report:

The horror and the glory of the war have passed but the aftermath of suffering is still to be relieved and as we go on with our peaceful and comfortable lives we must hold the appalling needs before us, "lest we forget."

The task of caring for the desolate little ones of France is not finished; long lists of war orphans' names continue to come from Paris and it is becoming increasingly difficult to find the friends in this country who will give the small amount (\$36.00) necessary to keep one child from semi-starvation. Our Secretary in Paris writes: "I am not surprised at the increasing difficulty in finding new adopters; after the great effort that has been made it is no wonder that people are

tired, still, I feel confident that with God's help your generous countrymen will not forsake our poor orphans until life has become easier for their mothers." On our lists today are *one hundred and fifty orphans unprovided for*. Who will "carry on?"

HOME DEPARTMENT

WAR RELIEF ACTIVITIES

AUXILIARIES WILL SHIP TO THE FOLLOWING RECEIVING DEPOTS:

Hartford, Conn. McAll War Relief Depot, G. Fox & Co., Main Street. Mrs. John W. Parker, Secretary, 106 North Beacon Street.

Elizabeth, New Jersey. McAll War Relief Depot, 907 North Broad Street, Mrs. David M. Miller, Secretary, 1037 East Jersey Street.

Minneapolis, Minn. McAll War Relief Depot, L. S. Donaldson Co., Glass Block, Mrs. L. K. Thompson, Secretary, 1520 West Twenty-seventh Street.

A year of new activity has opened before the McAll Auxiliaries of the United States, in making and sending garments for civilian relief in France.

The *Mission Populaire Evangélique* has asked the American McAll Association, through its War Relief Committee: "Not to relax their efforts in providing us with the practical evidence of their sympathy. **That they do not Forget that for Five Years, at least, it will be Impossible for the people of our Devastated Regions to live a Normal life; that for another year or two the majority of these poor people will be obliged to lead an uncertain life outside of their villages—women, children and old men.**" If you cannot send the desired garments, shoes, etc., send materials, yarns, canned goods to your nearest War Relief Depot. Lists of new articles desired by the Paris Committee, also patterns and instructions for making garments, may be obtained from the secretaries of the depots or from the Bureau of the American McAll Association, 1710 Chestnut Street, Philadelphia.

The Hartford Depot is planning a busy winter. The War Relief Depot will be open three or four days a week for cutting only. The actual assembling and sewing of the garments will be

accomplished at all-day meetings, held twice a month in various church parlors in different parts of the city, to interest large numbers of people in McAll work. The New England Auxiliaries in surrounding towns will co-operate. New Britain, Pittsfield, and New Haven have already selected their "day" and the meetings will be known by the name of the town represented. It is expected that 335 finished articles will be turned in at each meeting.

Between April 12th and August 25th, 17 cases were shipped and acknowledged by the *Mission Populaire* in Paris.

The Elizabeth Depot expects to receive large consignments from the contributing Auxiliaries. Early in August a case containing a wonderful outfit for a French War Orphan was sent to France by an "Orphan Home" in one of our large cities. In acknowledging this special gift, Mme Roustain, secretary of orphan work in Paris writes, that it "gave her mountains of joy to put into the hands of the French child and her mother, such a generous provision for their comfort."

Between May 10th and August 18th, 12 cases were shipped and acknowledged by the *Mission Populaire*.

The Minneapolis Depot was open all summer, one day each week to give out and receive parcels of work. A box was sent on September 23d containing 192 articles collected during this time. Mrs. Crocker's serious illness causes the winter plans to be still indefinite as this report goes to print, but we are expecting the same fine co-operation from Minneapolis as in the year just ended.

The Paris Committee asks for clothing for men and for boys from eleven to fourteen years old; day shirts for boys and girls of all ages and for women; shoes are especially needed, also material for our work rooms in Paris.

New York Late in the spring the president appointed
Summer Work a committee with Mrs. Reginald L. Mc-
All as chairman and treasurer. A letter was sent out to about seven hundred contributors of the Auxiliary, suggesting the possibility of holding meetings in the summer resorts they were about to visit. As a result five illustrated addresses were given by Mr. McAll; in every case the great majority had never heard of the Mission, so that many new friends were made. Several generous contributions were received from those unable to arrange meetings.

The first meeting was held in Scarsdale, where a warm welcome was given by Miss Lockwood at Heathcote Hall. In August Lake Mohonk was visited, at the kind invitation of

Mr. and Mrs. Daniel Smiley. There was a large attendance, and though no offering was possible the interest shown was encouraging.

During September three meetings were held near New York. At Gedney Farm Hotel not one person present had heard of the Mission before, and yet the response was generous. Briarcliff Lodge gave an evening, for which all the arrangements were made by Rev. Carl H. Elmore. The last meeting was held at Hotel Gramatan. Col. Frank Supplee of Baltimore presided, and every assistance was given by the manager, M. Fauchey. In all these meetings valuable support was given by the president of the New York Auxiliary, Miss M. E. Ross.

This experiment proves that a good summer meeting is, as the burglar would say, an "inside job." People will not attend it merely on the strength of posted announcements. A few warm friends, however, can easily get them to come, and they readily respond to the plain statement of our work and needs. This is proved by the fact that when leaflets are placed on each chair they are actually taken away, to be shown to others or read at leisure. The more we use such literature at all our meetings the better.—R. L. M.

**Summer
School**

At the Summer School of Missions, held at Wilson College, Chambersburg, Pa., June 27th-July 7th, the McAll Mission was represented by Miss Emily W. Palmer, Secretary for Junior Work. One of the tables in the literature room was assigned to the Mission and over eleven hundred leaflets were distributed. On Thursday afternoon, July 3d, an informal reception was held on the campus, preceded by a short talk on the history and work of the Mission. In spite of the intense heat there were nearly a hundred present and much interest was shown. It is to be hoped that in the near future we may be able to have representatives at all the large summer conferences, for these afford an unusual opportunity for extending a knowledge of the Mission among many churches and communities not hitherto interested, and of greatly enlarging the circle of its friends and contributors.

Montclair The coming of the annual meeting to a town or city gives a great impetus to the McAll cause. We felt this emphatically in Montclair. Preparations for the event brought the different churches together in a delightful common interest. Some of our churches put "the McAll" on the map for the first time. The very lack of sufficient hotel accommodation proved an asset, rather than a drawback. Many pleasant friendships were formed between delegates and hostesses, and in some homes a good bit of missionary work was done. The fact that the churches of Montclair gave up their regular weekly prayer meeting in order to unite in the mass meeting of Wednesday evening made a deep impression on the town and proved a source of wide education. The annual meeting of May, 1919, has undoubtedly been a blessing to our local work. We are sure its influence will long be felt in our auxiliary. N. C. S.

Hartford The plans of the executive committee appear above in the report of the national relief committee. It remains only to add that the fortnightly meetings will each be in charge of a committee which will plan a buffet luncheon to be served at noon to all the workers. Another feature of the meetings will be a "surprise table," filled with various useful articles which will be sold for twenty-five cents apiece, the money going toward the buying of new supplies and any left-over articles to be packed into the boxes for France. Mrs. Clarence H. Wickham, president of the Auxiliary, held the first meeting of the fall season on Tuesday, October 7th, at the Pines, her home in South Manchester, when definite plans for the meetings were given out.

**A Card from
Mme Biéler** Madame Charles Biéler, wishing to redeem her promise of telling her McAll friends, through the RECORD, of the safe return of her three remaining soldier sons, writes us the following:

Her second son was the first to return in January, 1919, after forty-three months' service, first in the infantry, then as lieutenant in the artillery, and, after his second wound, in the anti-submarine service of the British Admiralty. The third

son came back in April after forty-six months' service, first in the Princess Patricia Canadian Light Infantry, then as draftsman in the Canadian Headquarter Corps. He has suffered from bronchitis since the armistice, but is improving now.

The eldest son's arrival was delayed until August, as he took a course at the Khaki University in England. He came back in very good health after fifty months' absence. He was in charge of the clerical office of the Boulogne Canadian Military Hospital. This eldest son, Mr. J. H. Biéler, has been appointed secretary to the treasurer of the League of Nations, and has left for Europe to take up these functions.

The fourth boy went to the Eternal Home on October 1, 1917, and his burial place is at Aubigny-en-Artois (Somme).

Mademoiselle Julie Merle d'Aubigné has spent the summer at her sister's home in the Laurentian Mountains, and hopes to pay a short visit to the States in the fall. Her address is: c/o American Ouvroir Fund, 681 Fifth Avenue, New York City.

Madame Charles Biéler is leaving her Montreal home for the winter to accompany her invalid son to Florida. Her permanent address will be: c/o Federal Council of Churches, 105 E. Twenty-second Street, New York City.

IN MEMORIAM

Literally the right hand of the President
Miss Alletta Lent during the years of her active service, for a long period of years Miss Lent brought to her duties as Director her unusual gifts of judgment, of prudence, of discrimination. Her life had indeed always been one of service, in her church where for many years she had been president of the Mothers' Meeting, and in the New York Auxiliary, where her wide influence and her thorough conviction of the importance of the McAll Mission had enabled her to bring in large contributions to the cause before she was called to a place upon the directorate of the Association. Here all her fellow-workers learned to depend upon her penetrating views of the relative importance of every new proposition, every intricate problem. In annual conventions her leadership in prayer exalted every purpose, her wisdom in counsel gave new value to every discussion. Her personality, unas-

suming, but all instinct with competence, brought out the best that was in each co-worker. Her acquaintance with France was thorough, for with her brother, the late Mr. William B. Lent—always present with her at our conventions—she had journeyed much, and the proceeds of Mr. Lent's charming travel books were always devoted to the Mission. When failing health compelled Miss Lent to lay aside all work neither her thoughts nor her prayers were idle; we always felt the benediction of her loving interest, and we feel assured that though removed from our bodily sight, her loving interest is still with us.

**Mrs. Rosalie Paul
Scranton**

One of the brightest, most charming of the delegates from Belvidere, New Jersey, in the early years of the Association, Mrs. William H. Scranton followed the founder of the Auxiliary, Mrs. D. C. Blair, in the presidency when the former removed to New York some twenty years ago. How faithful she was to that trust every one who worked with her knows. Through ill health, through bereavement, through acute physical suffering, she never failed in devotion nor in active service whenever the least degree of active service was possible to her. Her spirit was always active, and inspired those near her to like devoted service. Especially was she gifted in bringing younger women and girls to take up the work of those whom time had removed from activity. She will be missed in McAll conventions, but her place will not be vacant, since she has so well succeeded in training others to take up the mantle which she has now been called upon to exchange for the white robe, and the white stone with a new name written thereupon.

**Help the Orphan
Fund Through
Your Christmas
Shopping**

As the sale of Christmas cards last year added largely to the War Orphan Fund the Board has prepared an attractive card for this season. The price is ten cents and the proceeds will again be used for the destitute orphans of France. If you will use this card in sending your Christmas messages of love, it will have a three-fold value; it will carry your good wishes, it will add to the War Orphan Fund, it may make the work of the McAll Mission known to some who never have heard of it.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

APRIL 12—OCTOBER 13, 1919

VERMONT, \$18.00		PENNSYLVANIA—Continued	
Bennington	\$18 00	Chester Auxiliary.....	\$322 55
MASSACHUSETTS, \$1,381.00		Easton Auxiliary.....	465 00
Boston Auxiliary.....	\$885 50	Easton French History Club..	36 00
Boston Junior Auxiliary....	100 00	Elkview	18 00
Lexington	50 00	Franklin	108 50
Newton Center	39 00	Kingston	9 00
Northampton Auxiliary.....	72 00	Philadelphia Auxiliary.....	4,561 50
Pittsfield Auxiliary.....	232 50	Pittsburgh, Auxiliary.....	180 00
Springfield	2 00	Pittston	36 00
CONNECTICUT, \$706.00		Royersford	36 00
Hartford Auxiliary.....	\$104 00	Scranton	36 00
Hartford Junior Auxiliary...	50 00	Sewickley Auxiliary.....	607 50
Meriden Auxiliary.....	72 00	Stroudsburg	36 00
New Britain Auxiliary.....	54 50	West Chester Auxiliary.....	8 00
New Haven Auxiliary.....	303 50	West Grove.....	36 00
Norwich	61 00	Wilkes-Barre Auxiliary.....	207 00
Windsor	61 00	DELAWARE, \$72.00	
RHODE ISLAND, \$212.50		Wilmington Auxiliary.....	\$72 00
Providence Auxiliary.....	\$212 50	MARYLAND, \$1,396.80	
NEW YORK, \$9,368.47		Baltimore Auxiliary.....	\$1,238 80
Albany Auxiliary.....	\$18 00	Baltimore Junior Auxiliary..	158 00
Brooklyn Auxiliary.....	980 00	DISTRICT OF COLUMBIA, \$1,466.99	
Brooklyn Junior Auxiliary..	118 00	Washington Auxiliary.....	\$1,466 99
Buffalo Auxiliary.....	1,014 10	OHIO, \$24.00	
Buffalo Junior Auxiliary....	108 00	Bowling Green.....	\$18 00
Buffalo Children's Auxiliary.	68 00	Westerville	6 00
Flushing	23 65	INDIANA, \$115.00	
Greenwich	18 00	Indianapolis Auxiliary.....	\$115 00
Ithaca Circle.....	72 00	ILLINOIS, \$1,047.00	
New York Auxiliary.....	4,430 00	Chicago Auxiliary.....	\$911 00
New York Special Gift.....	1,000 00	Lake Forest.....	136 00
New York Junior Auxiliary..	200 00	MICHIGAN, \$236.00	
Portchester	36 00	Detroit Auxiliary.....	\$236 00
Rochester Auxiliary.....	480 00	MISSOURI, \$11.00	
Scarsdale	30 00	Caruthersville	\$11 00
Syracuse Auxiliary.....	134 25	IOWA, \$18.00	
Troy Auxiliary.....	583 97	Hopkinton	\$18 00
Utica Auxiliary.....	54 50	MINNESOTA, \$1,592 06	
NEW JERSEY, \$4,929.60		Minneapolis Auxiliary.....	\$1,145 50
Audubon	\$36 00	Minneapolis, "A Friend"....	413 31
Belvidere Auxiliary.....	136 00	St. Paul Auxiliary.....	33 25
Belvidere Legacy, Mrs. Rosa-		WISCONSIN, \$4.00	
lie Paul Scranton.....	100 00	Milwaukee Auxiliary.....	\$4 00
Bloomfield	86 00	COLORADO, \$18.00	
Caldwell	44 95	Colorado Springs.....	\$18 00
Elizabeth Auxiliary.....	122 05	CALIFORNIA, \$5.00	
Elizabeth Junior Auxiliary...	128 00	San Diego.....	\$5 00
Haddonfield	212 50		
Jersey City.....	36 00	Toronto, Canada.....	\$71 24
Montclair Auxiliary.....	614 60	Per National W. C. T. U....	776 28
Moorestown	36 00	Woman's International Auxil-	
Morristown Auxiliary.....	967 50	iary of Daily Vacation Bible	
Newark Auxiliary.....	146 00	Schools	220 00
New Brunswick Auxiliary....	37 00	From Summer Appeals for	
Orange Auxiliary.....	1,779 00	Vacation Colonies and Coun-	
Orange Junior Auxiliary....	18 00	try Home.....	2,840 00
Plainfield Auxiliary.....	204 00		
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